

# AMERICA

A CATHOLIC REVIEW OF THE WEEK

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MARCH 27, 1937

## WHO'S WHO

LOUIS MINSKY, for the past four years, has filled with satisfaction the position of Associate Editor of the News Service of the National Conference of Jews and Christians. He has contributed to Christian and Jewish periodicals on various subjects, but most often with reference to religious trends in the modern world. Quite frequently he writes of Catholicism in Jewish magazines, and of Judaism in Christian magazines. . . . ELEANOR S. O'KANE is a member of the Spanish faculty of Bryn Mawr College. As witness her article, she studied in Madrid and lived in Spanish homes. Comment on the present Spanish military and political catastrophe is not her specialty, but her observations are keen. She is mostly interested in the translation of contemporary and classic Spanish poetry. . . . PAUL L. BLAKELY has recently, more than ever, been appearing in almost every metropolitan newspaper in the United States. Quotations from his articles in AMERICA on the Supreme Court and the Labor questions of the day have been reprinted in myriad forms. Our readers know him well: they know without a peradventure of a doubt that—as a champion of labor—there never was a more vigorous and unswerving defender of the rights of the employee. WARD CLARKE, being secretary of the Spiritual book Associates, Inc., is engaged in the apostolate of more and better spiritual reading for laymen. Though meek, as his office demands, he is none the less militant. . . . SISTER M. ELEANORE is one of the brilliant group of writers deriving from St. Mary's College, Notre Dame. . . . SISTER MARIS STELLA, of St. Paul, Minn., is recognized as an authentic poet.

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# COMMENT

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RATIONALISTS, atheists, agnostics, all have endeavored to shatter belief in the Resurrection of our Divine Saviour. That they would, was to be expected. It would be the sheerest folly to attempt to overthrow Christianity without attempting to eliminate the foundation upon which it rests. The Resurrection, of course, is the basis of all Christian belief. As Saint Paul has put it: "If Christ be not risen from the dead, then is our preaching vain, and your faith is also vain." Incontestible proofs of the Miracle of miracles, the Resurrection of Christ, can be adduced for the open-minded critic. One argument, not conclusive but with a popular appeal, has been emphasized by Giovanni Papini in his *Life of Christ*. Caesar, he says, was more talked about in his time than was Christ. Plato taught more science in the popular meaning of the word than did the Master. People still discuss the Roman ruler and the Greek philosopher. But who is hotly for Caesar today or who hotly against him? Men still study Plato's works, even follow his system of philosophy, but no one would think of fighting for the cause of either of them, much less of laying down his life for them. On the contrary Christ is still living. People still love and hate Him as the people of Judea and Galilee loved and hated Him in that former day. The very fury of so many against Him is a proof that He is not dead. The very people who devote themselves to a denial of His existence and His philosophy of life, pass their lives in bringing His name to memory. The more fiercely His true name, Jesus Christ, God-Saviour, is combated, the more triumphantly that name stands forth invincible, eternal. "Jesus Christ, yesterday, today and the same forever."

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TODAY Governor Murphy, of Michigan, takes exactly the position on the sit-down strike which AMERICA took six weeks ago. In a formal statement issued on March 17, after the Chrysler sit-down strikers, following the example of the strikers in the General Motors case, had defied the courts, the Governor said that the State was prepared to use all proper means to vindicate the authority of the law. Almost quoting from AMERICA, the Governor wrote that "the maintenance of public order and respect for public authority as represented by the police and the judicial tribunals" was far more important than the interests of either the strikers or the automobile manufacturers. To those who by a plain perversion of the facts have accused AMERICA of deserting the worker's cause, we commend these words of Governor Murphy:

When the authority of governmental agencies is continually flouted or defied, confidence in government is impaired, and outraged citizens prepare to take the law into their own hands; democratic rule is endangered and the way is prepared for the rule of

mobs and dictators; worst of all, labor movements and organizations are discredited, faith in liberal democratic government is permanently impaired, and social progress is impeded.

All of which has been said by AMERICA again and again for the last twenty-five years and more. When authority is defied "labor movements and organizations are discredited." No movement has anything to gain by lawlessness, and we assert boldly that no man is a friend of labor or of the labor movement who counsels labor to violate the law and to defy the courts. We hold with Leo XIII that rights must be respected wherever they exist, and that by no other policy can labor gain respect for its rights. On that platform AMERICA takes its stand. From it we shall not be moved, least of all by the threats of men who during the years in which AMERICA, braving financial loss, fought for the rights of the wage-earner, grew opulent by collecting dues from workingmen whom they taught to defy the law. In asserting that it has defended the worker in season and out, AMERICA borrows the immortal words of former Governor Alfred E. Smith, and invites its critics to "take a look at the record."

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CATHOLICS in the United States who have come in contact with their separated brethren of the Eastern Churches have frequently desired a brief, authoritative statement of the exact position of Catholicism with regard to the principle of authority that will meet the special concepts and objections of the Orthodox. Such a statement is now available from the pen of a competent Catholic theologian, the Rev. Michael Nedtotschin, Ph.D., Pastor of the Russian Catholic Church in Los Angeles which was described in AMERICA's issue of February 27. Father Nedtotschin analyzes clearly and conclusively the problem that confronts the Orthodox mind when it comes in contact with Catholicism: how to reconcile the authority of the Pope as the supreme Visible Head of the Catholic Church with the authority of the Ecumenical Councils, which the Orthodox express under the term *sobornost* or "conciliarity." His paper is in the February issue of *Voice of the Church*, the instructive bi-lingual monthly published in the interest of understanding between Orthodox and Catholics by the Benedictine Fathers at Lisle, Ill. Father Nedtotschin explains how none of the alleged principles of authority as propounded by the Orthodox are actually functioning today: not the authority of the Ecumenical Councils, which has long been theoretical and unreal; nor that of the bishops; nor yet of the civil power. In the March issue of the same magazine the discussion will be continued, and a constructive reconciliation of the different concepts given. Father Nedtotschin rightly praises the excellent statements of the Orthodox



Bishop Leontii, whose later lapse in charity is regretted by the Pilgrim.

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"WHAT'S stinginess in other folks is only thrift in us." How many and often do we meet with the exemplification of this hoary saw. Joseph Wood Krutch, in a recent article, has some apt things to say about the reformer's and fanatic's inability to make the needed and obvious distinctions when he meets with some fact or doctrine that incurs his spleen. The immediate occasion was Mr. Krutch's petitioning for an unbiased hearing so that Trotsky might clear himself of the charges of conspiracy, only to find himself pounced upon by the Communists as a defender of assassins and Fascists. "But it is the essence of fanaticism that the fanatic is incapable of conceiving not only that all his opponents are not exactly alike but that it is possible to be anything except an extremist. . . . To a fanatic a thing is either all true or all false, and it is also either the only thing that is important or not important at all. All who are not for everything he is for are against everything he is for, and of course there exist only the alternatives which he chooses to recognize. . . . To him, everyone who is not a blind worshipper of Stalin must be a blind worshipper of Trotsky." 'This is all to the good, well put and needs all the emphasis it can get. Only it seems somehow strange that the writer missed reference to the most glaring example of this in the ranks of the same Communists, who dub all their opponents Fascists and bury them unwept, unhonored and unsung in the cemetery, where all the enemies of democracy are committed.

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DESPITE the fact that State Constitutions provide that no religious qualification shall be required for any public office or employment, yet in many States the fundamental law has been repeatedly spurned by bigoted officials who, temporarily elected by the people's votes and living on the same people's money, take it upon themselves to keep our schools and government officials free from the corrupting influence of Rome. While atheists and Communists were engaged in the important work of instructing unto justice and truth the nation's children, official bigotry was denying a share in this work to capable Catholics who have not a single doctrine in their religious belief that runs counter to our fundamental law. Such was the case in the State of Washington where the law of the State was in fact frequently violated by means of questionnaire forms presented to teacher applicants by school superintendents, boards and employment bureaus. Applicants were asked to state their church affiliations and in many instances the answer "Catholic" was the only reason for the rejection of otherwise capable applicants. Now the State Legislature at Olympia has commendably abolished all such religious tests for teachers and public officials in the State of Washington. House Bill 353 passed the State Senate by thirty-eight to two and the House by seventy-seven to eighteen.

THE National Lawyers' Guild has got off to a flying start aided by the high-power propaganda of its President, John P. Devaney, of Minneapolis, as well as by the diffraction of opinion caused in the ranks of the legal profession by the issue of the Supreme Court. The new legal organization makes no concealment of its avowed liberalism. The National Lawyers' Guild stands for the Child-Labor Amendment and for the President's proposed bill on the Court's Reform. Its active president had inserted himself into the picture in the Senate Committee investigation. Both of these Federal bills have been reported on adversely by the American Bar Association. In enunciating the principles of the new body its president states that it stands for every law to promote human welfare, which is on the one hand quite sweeping and on the other can be largely banal, when we consider the end of all legislation. We seriously fear that the president of the Lawyer's Guild must stand accused of either grave narrowed vision or of disingenuousness when he says in his recruiting letter: "Those who urge that the future of our nation would be endangered by the adoption of the President's program are using an outworn device to frighten people into opposition." We doubt very much also if the distrust and prejudice of the legal profession derives from the only articulate group, the American Bar Association. The new group could certainly have started under more promising auspices.

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CONTRIBUTIONS to the AMERICA Spanish Relief Fund have begun to reach our office and we offer the first thanks to the donors; the second thanks will be said by the joint distributing committee under the direction of Cardinal Goma of Toledo; and the third and most comforting expression of gratitude will be that of the mothers and the women of stricken Spain, of the children when they are given the staple foods, of the wounded and the sick when they are relieved through medical aid, of all who will be comforted in their bitter distress. It is our intention to direct all contributions sent through our office for Spain to centers established along the Nationalist battle frontiers and in the towns and villages that have been ruined by the passage of the armies. In these centers we are specifying that the charity of the AMERICA Spanish Relief Fund be spread to all who need aid, to all who seek aid, whether their affiliations be with the Reds or the Whites, whether with allied groups under the Nationalists or the Frente Popular. For more efficient and more immediate distribution of needed supplies of food and clothing and medicines, we propose to avail ourselves of the good offices of the national American Committee for the Relief of Spanish Distress, composed of distinguished American citizens. AMERICA pledges itself to guarantee that all contributions will be used for relief, and that no funds received will be, either directly or indirectly, applied to war materials of any sort or to support anything which may be considered warlike in any form.

# IF CHRIST HAD NEVER RISEN

Despair would grip mankind today

JOHN A. TOOMEY

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IF He had never risen! If that first Easter had been—just another morning! The sepulchre would have emerged from the gloom as the shadows fled before the advancing dawn. With the sun pouring its crimson streamers about them, the Roman soldiers would have stirred in their sleep, stood up, yawned, stretched, noticed a little group of women approaching. They would have rolled back the stone. The women, entering, would have noticed a body lying stiff and motionless. They would have unwound the linen coverings, washed and anointed the body, gazed, pityingly, at the terrible gashes on the back, the awful holes in the hands and feet. Lovingly, they would have kissed the torn face, rewound the linen; then left him to lie in the stillness of death.

Mary, the Mother, would have returned to Nazareth, lived in the tiny house where his young voice once delighted her heart. We would never have heard of her. Peter, Andrew, John and the others would have rounded out their lives on the Sea of Galilee. Matthew, instead of writing a Gospel, would have collected taxes, Europe would never have listened to Paul.

The lions in the Roman arena would not have ground Christians to powder with their teeth. There would have been no Christians changing the ancient Roman world. The paganism then reigning supreme would have continued, eventually met the paganism of the northern barbarians and the fusion of the two would have moulded our modern world.

What would our earth today be like if Christ had never risen from the dead! We know that in the supernatural life there is no standing still. Men and nations must either go forward or backward, and they cannot go forward without Grace. Christianity deluged that old Roman world with Grace, saturated it with a new life. Christianity met those blonde hordes from the northern forests and transformed them. If neither Rome nor the barbarians had encountered Christianity, they would have changed for the worse, and our world today would contain much of the viciousness and despair of ancient Rome, much of the savagery of the northern wild men.

We might have electricity and radio and airplanes and nickel-plated plumbing, but we would be without things far more precious. The noble concepts

which Christianity breathed into human society would be entirely missing. We would realize nothing of the dignity and worth of the poorest, most ignorant man; nothing of a Loving God; nothing of the permanency of the family through indissolubility of the marriage tie; nothing of the brotherhood of man; or the high dignity of labor; or the inalienable rights of each individual; or the consequent limits imposed on the State's authority; nothing of the sublime dignity of woman. What reason is there to believe that our laws would not permit the sale and murder of infants! And worse still, we would not have any adequate notion of our own destiny in the world beyond.

The throngs who today, under the influence of Christianity, rise above the dangerous tendencies resident in every human breast, would be thronging temples dedicated to gods and goddesses personifying every conceivable form of animal desire. They would be participating in ceremonies deliberately calculated to brutalize and degenerate.

Little girls, dressed in white, around the statue of Our Lady in May, their beautiful, innocent faces radiating love and reverence; those little girls would not be standing around statues of Our Lady. There would not be any such statues. Concerning that sublime Maiden and Mother whose influence, as even agnostic historians admit, has refined and elevated the race, we would know nothing.

The spectacle seen the other Sunday in New York—five thousand policemen, in uniform, parading down Fifth Avenue, marching into the Cathedral for Mass; superb specimens of manhood, coming, wave after wave of blue, up to the Communion rail; returning to their pews; a whole sea of heads bowed reverently to Christ present under each police badge—there would have been no such scene. Those men would not be battling heroically with sin, grasping after high ideals, struggling up toward Eternal Life. Nor would those countless other millions who pour up to Communion rails all over the world every day in the year.

Man has spiritual needs which are rooted deeper into his being than are his material needs. His very nature clamors for union with God. He cannot escape that. If Christ had not risen, those profound needs could never have been gratified. One could



have traveled through the cities, the countries of the earth without finding anybody to solve for him the mystery of life. There would be no institution which could authoritatively and with certainty tell him why he was in the world or what fate awaited him after death. There would be no man or men with power to forgive his sins. There would be no Mass, no Sacraments to fortify his will in the warfare with evil. No matter what he did, he could not save his soul, for the gates of heaven would be closed against the whole human race.

Professors often deny the immortality of the soul or the existence of God or other truisms; but there is one thing they never deny. No newspaper ever carried any statement like this: "Professor B. denies death. Says men do not die. Explains how

false belief originated." Society would be a terrible thing today if Christ had not risen, and the most awful feature of it would be the hour of death. An agnostic French author on a recent visit to New York said: "To me reality is frightful. We are all going to die. We are all dancing on a sinking ship. Optimism of any kind is stupid. I care for nothing but animals, grass and dancing women." That is just the way the whole world would feel in this year of 1937 were it not for the Resurrection. Only for followers of Christ can there be any optimism. We who are about to die know we are also about to rise again, just as Christ did. Reality has been robbed of its frightfulness. We are not dancing on a sinking ship. Because Christ rose from the dead, we are moving toward Eternal Life.

# YOU'RE A FASCIST! AND YOU'RE A COMMUNIST!

The menace of catchwords befogs the issues

LOUIS MINSKY

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ONE of the most deplorable repercussions of the European social conflict is the tendency toward indiscriminate use of the terms Communism and Fascism. A few years ago one could be pretty sure of encountering a fairly precise definition of these two opposing systems. A Communist was, in plain English, a Russian Bolshevik. A Fascist was a German Nazi or a follower of Mussolini. We regarded Communists as believers in Russian Bolshevism and Fascists as believers in the Italian Corporate State, or their American counterparts. Since that time, depending upon whether one is a reactionary or a radical, a Communist or a Fascist has come to signify anybody who doesn't believe in your system. If in Europe the issue has reduced itself to an actual clash between Communism and Fascism, in America it appears to be developing into a forensic clash on the same order.

Now while a battle of words may not be as terrifying as a struggle of blood or the threat of such a struggle, it is, nevertheless, not without its dangers. There is always the risk that a battle of this kind which is one of propaganda and not of truth may put the public in a frame of mind to expect, as inevitable, a situation which is not necessarily inevitable. Because Fascism is the enemy of Com-

munist does not of necessity mean that it is the proper solution for Communism. And vice versa. The social struggle which is conducted in the parlors of American pinks and blacks confuses the issue for the rest of us by confounding cause and effect, by maliciously or unconsciously mixing enmities and solutions.

From the side of the Left the disposition to visualize progress in terms of secular radicalism has made such headway as to stimulate a propaganda which labels anybody who is openly opposed to Communism as a Fascist. Within recent months Catholics especially have been victims of this propaganda. I am not thinking of those Catholics who denounce Communism and say nothing about the need for remedying glaring social abuses. I refer to those Catholics who place a proper emphasis upon the necessity for social justice but who feel that social justice and Communism are not synonymous terms. I am not justifying the anti-Communist crusade but the mere fact that Catholics are opposed to Communism has labeled them as Fascists in circles where a word against Communism is a heresy.

Many progressive people who are innately opposed to Communism hesitate to criticize it for

fear of being labeled Fascists or reactionaries. The secular radicals intimate that Soviet Russia has instituted many reforms and that one should look at the system from the point of view of the special reform which interests him most. Thus, for many years a subtle propaganda has been spread among the Jews that because Communism has apparently abolished anti-Semitism therefore Communism is the solution of the Jewish problem. Or, if the Jew does not care to endorse Communism outright, he should at least keep quiet about it because the Soviets have treated their co-religionists respectably. To be sure, nothing is said of the fact that under Communism the Jew ceases to be a Jew and becomes another cog in the machine. Doubtless the Italian Fascists also expect the Jews to maintain a discreet silence about their system on the ground that Jew-baiting has no part in the program of Mussolini.

So it is with other phases of Communism. The sociologist is expected to view Communism from the special viewpoint of sociological progress in Russia, and the educator from the viewpoint of educational reform. The physician and the social worker are supposed to give their wholehearted endorsement to Sovietism because Russia has abolished prostitution, as though prostitution could not be eradicated by a really enlightened democracy. The worst victim is the individual who is sensitive to economic injustice. He is given to believe that it is treason to utter a syllable of criticism against a system which is trying to abolish economic injustice. But the possibility that an intelligent religious democracy might be able to achieve social justice is not suggested. If he should feel so, and express a dislike for the Communist solution, he is, of course, a Fascist.

The whole problem centers in genuine differences of opinion between various groups as to whether Communism or Fascism is the greater menace. Catholics are inclined to hold the former to be the larger evil and hence they have inaugurated a crusade whose exclusive emphasis is upon combating Communism. Protestants and Jews, by and large, consider Fascism as of more immediate concern; hence, the emphasis is likely to be upon fighting Fascism. However, because these groups occupy themselves with combating Fascism does not imply a sympathy with Communism. Other factors may also determine a choice, such as the element of self-defense. Communism threatens the Church; therefore Catholics organize against it. Similarly, Fascism menaces the Jews; in consequence it is, naturally, the first concern of Jews to defend themselves, whenever possible, against the Fascist attack which menaces them.

Other kinds of misleading catchwords are being disseminated. For instance, the statement that "Fascism was born of a desire to overcome Communism" which is made in an anti-Communist booklet. This is a dangerous statement which encourages the belief that the best substitute for Communism is Fascism. If we examine the Nazi movement and Fascist movements like Moseley's Black Shirts in England we find this statement is also untrue.

Although Hitler boastfully claims that national Socialism is a bulwark against Bolshevism, the Nazi movement—which is the apotheosis of Fascism—was not born as an anti-Communist movement. On the contrary, for ten years the Nazis struggled for power on a strong anti-capitalist platform. They had the most elaborate propaganda machine for fighting Capitalism of any political party on earth. The term "Socialist" in the name of the party is no accident. Until the Nazis came to power they professed to be radical socialists. Their social radicalism was combined with an intrinsic paganism, resulting in a philosophy very much akin to Communism, the difference being mainly in the nationalism and blood and soil theory of the Hitlerites. For ten years the Nazis fought the Jews on the ground that the latter were "capitalistic exploiters." When it suited their purposes they did a *volte face*, fought the Jews as "Marxist elements," and proclaimed themselves the saviors of Europe from an imminent Bolshevism that was threatening all countries.

There is no Communism to speak of in England, but look at Moseley. It is difficult to believe that Mosley organized a Fascist movement to save Britain from impending Communism! So with the dictatorship in Japan which is a military imperialist dictatorship. The causes of Fascism are many and usually vary in each case. But the evidence generally points to the fact that Communism is not the cause of, but simply an excuse for Fascism's excesses during the past few years. To say that Fascism was created to stem Communism is to fall into the trap of the Fascist dictators. The least we can say for it is that it is unconscious propaganda for Fascism.

Then, there is the blithe assertion that the world struggle is between Fascism and the "forces of Democracy." I last heard this definition by a speaker at a conference of the American League Against War and Fascism. Previous to this I was present at a reactionary anti-Communist meeting where a patriotic old lady got up and passionately denounced the use of the term Democracy to describe the American system on the ground that it was a Bolshevik term employed by subversive elements to fool the unsuspecting. The old lady was a bit ludicrous, but in her distorted way she pointed out the special danger of this particular catchword. After all, since when has Russia become a Democracy? Suppose Hitler (who referred to Germany as a beautiful Democracy during the course of his fourth anniversary speech) should proclaim that the basic world struggle is between Democracy and Communism, the insult would not pass unchallenged.

The issue today is clear as crystal. It is between Democracy and Totalitarianism—right or left. The genuine lover of Democracy will be on his guard against this attempt to identify the Russian System with Democratic processes. For there is serious danger that this tactic will discredit Democracy altogether, so that the sincere democrat will be regarded with suspicion when he presents his claims.



# YOUR RIGHTS UNDER THE CONSTITUTION

When the Supreme Court falls you have none

PAUL L. BLAKELY, S.J.

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THOMAS JEFFERSON has been assailed as a demagogue, but much can be forgiven the demagogue of the Declaration. Like his democracy, Jefferson was not always right and not often wrong, but he set the scales fairly for a high average by certain apt phrases expressing principles essential to the art of government. Governments with difficulty relinquish a power once assumed, he observed, and strive to exercise it when the emergency for which it was conceded no longer exists. Hence arose what to him was a principle almost self-evident, that for every power granted there should be a safeguard at hand against abuse. Jealousy was a safe policy, and "confidence in government" a policy that might be, and, as he read history, usually had been destructive of the just rights of the people. "Tell your agent what you wish him to do, but also what you forbid him to do, and then watch him," is a prime principle in Jefferson's political philosophy.

As an alternative to this policy of jealousy, we have the proposal to vest all power in one of the coordinated branches of government, namely, Congress. Under this policy we do not tell our agent what he must not do. We inform him that there is nothing which he cannot do. It is a new plan in this country, for theoretically at least, we have been living under a constitutional government. Our Constitution was written not only to grant certain powers to the central Government, but also to mark plainly the line beyond which neither that Government nor the State governments might go.

Before we discard this Constitution with its guarantee of rights placed beyond the power of Congress, it would be well to consider what these rights are.

Charles Warren, at one time assistant attorney general of the United States, and the author of a standard work on the Supreme Court, has recently drawn up a list of these rights. A similar enumeration was published in *AMERICA* for July, 1924. Mr. Warren asserts that should the American people be willing to admit that Congress, by passing a statute twice, may do what the Constitution expressly forbids it to do, they must also be willing to allow Congress "to do any of the following things, although each statute would violate the ex-

press prohibition of the Constitution." Under this plan, Congress would be permitted:

1. To require a religious test as a qualification for office or public trust; to pass a law respecting an establishment of religion; and to prohibit the free exercise of religion.
2. To abridge freedom of speech and of the press.
3. To violate the right of the people to be secure in their persons, houses, papers, and effects, against unreasonable searches and seizures.
4. To authorize the trial of any person for crime, or the trial of any common-law civil suit, without a jury.
5. To try a person for any crime without presentment of indictment by a grand jury.
6. To deprive an accused of speedy and public trial; to refuse to confront him with the witnesses against him; to refuse to allow him counsel and compulsory process for obtaining witnesses.
7. To subject a person for the same offense to be twice put in jeopardy of life or limb.
8. To permit the retrial of facts once established by a jury in a common-law trial.
9. To compel a person in a criminal case to be a witness against himself.
10. To require excessive bail and to inflict cruel and unusual punishment.
11. To constitute any act which it chooses to be treason.
12. To suspend the privilege of the writ of habeas corpus at any time, whether in case of rebellion or invasion or not, or whether or not the public safety may require it.
13. To pass a bill of attainder or *ex-post facto* law.
14. To deprive a person of life, liberty, or property, without due process of law.
15. To take private property for public use without just compensation.
16. To impose any form of involuntary servitude.
17. To restrict the right of the people peaceably to assemble and to petition the Government for a redress of grievances.
18. To infringe upon the right of the people to keep and bear arms.
19. To deny or abridge the right to vote on account of race, color or sex.

20. To legislate directly against racial discrimination in the States.

21. To enact a direct tax, imposed irrespective of the population of the several States.

22. To impose a tax or duty on articles exported from a State.

23. To give a preference by a regulation of commerce or revenue to the ports of one State over those of another.

24. To form a new State within the jurisdiction of any other State without the consent of both.

Clearly, if Congress can do these things, nothing is left of the Constitution, and Congress, as I wrote some months ago, is omnipotent. However, I may add, by way of illustration, the following propositions to Mr. Warren's twenty-four:

25. To compel all citizens to contribute to the support of one religious body, and to forbid them to contribute to the support of any other.

26. To sequester property now held by religious, charitable or educational institutions and to forbid them the rights of proprietorship.

27. To compel all children to attend a non-religious school.

The only answer to Mr. Warren's propositions, or to those proposed by myself on former occasions, which I have thus far seen, is that Congress *would* do none of these things. The point, however, is not what Congress would do. It is what Congress *could* do.

As a matter of fact, observes Mr. Warren, Congress has already tried to authorize illegal searches and seizure of private papers. It was barred in this attempt by the Supreme Court in 1886, in *Boyd v. United States*. In 1892 Congress was prevented by the Supreme Court (*Counselman v. Hitchcock*) from authorizing criminal prosecution of a man who had been compelled to testify against himself before a grand jury. In 1917 Congress attempted to imprison a man without jury trial for publishing a letter defamatory of the House. The Supreme Court in *Marshall v. Gordon* blocked the attempt. When Congress acted to authorize the imprisonment of persons at hard labor without an indictment by the grand jury, it was prevented by the Supreme Court (*Wong Wing v. United States*) in 1890. Congress, attempting to allow an appeal by the Government in a criminal trial, after the accused had been found not guilty by a jury, was prevented by the Supreme Court in 1909, in *United States v. Evans*. In 1867, after Congress had legislated to make a crime out of an act which was not a crime when it was committed, and by an *ex-post facto* law to punish a man for committing such act, the Supreme Court blocked the way in the proceedings in *ex parte Garland*. Congress has attempted to imprison a man without jury trial for refusing to testify in an investigation by Congress of a matter over which it had no authority. It was prevented by the Supreme Court in *Kilbourn v. Thompson* in 1880.

I have not exhausted Mr. Warren's instances in which the Supreme Court has interfered to protect constitutional rights against action by Congress. Research would doubtless add other cases to the

list. "Confidence in government," as Jefferson has written, is unsafe. But to put our constitutional rights at the mercy of Congress and by the same act to deprive the Supreme Court of power to defend them in case of encroachment is sheer folly.

IT may interest the reader to know that the article reprinted above is taken from the issue of *AMERICA* for November 15, 1924. Originally written as a commentary on the plan of the elder Senator La Follette to vest Congress with authority to overrule decisions of the Supreme Court, it bears directly on the present-day controversy.

None of the more than twenty Amendments dealing with the Supreme Court which have been introduced at this session of Congress goes as far as the La Follette plan. All assume, directly or indirectly, that civil and religious rights will not be subject to review by Congress. To what extent it will be possible to frame an exemption that will safeguard these rights, once the province of the judiciary has been invaded by a non-judicial body, remains to be seen. You cannot jump from the tower of the Empire State Building with any real assurance that instead of landing on the street below, you will bring up in the first-floor restaurant with a menu card in your hand. Once you start, you will go the whole distance.

In discussing the functions of Congress and of the Supreme Court, it must be remembered that the three departments of the Government are alike bound strictly by the Constitution. Certain limitations are imposed by the will of the people who also bind themselves not to act except in the manner prescribed in the Constitution. Should we start with the theory that the supreme will of the people is expressed in an Act of Congress, in a Presidential order, or even in a quadriennial election, we shall end in gross error. The supreme will of the people is expressed in the Constitution alone.

This axiomatic truth cannot be stressed too emphatically. Even the President has fallen into a way of talking in his "fire-side chats" that is extremely loose and misleading. Again and again we have been told that the Supreme Court has defied "the will of the people," meaning that the Court has held that an Act of Congress cannot be reconciled with the Constitution. In point of fact any Act of Congress which goes beyond the Constitution is not the will of the people, for that will, to repeat, is expressed in the Constitution alone.

Hence, when a citizen feels that his constitutional rights have been injured by a legislative act, State or Federal, the Supreme Court will on application, but not otherwise, examine the complaint. After comparing the act with the Constitution, it will assert that the act does or does not accord with the will of the people expressed in the fundamental law of the land. This decision is not a veto on legislation, as the President has repeatedly stated, but the exercise of a power inherent in the nature of a court under the American plan. It is difficult to understand how this power can be withdrawn or materially impaired without creating an omnipotent Congress, bound by no law.



# VIVA ESPAÑA! THE NATION IN CRISIS

An American student writes her impressions

ELEANOR S. O'KANE

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WHEN I reached Spain about four o'clock of a September morning something over two years ago, I was squired by a guardian angel in the guise of a porter from my third-class carriage, through an unresisting Customs, and into a seat by the window on the Spanish train bound for Barcelona. Gratefully, I gave the man his modest tip. He thanked me gravely, and suggested that the señorita might like something to eat; he would take me to the restaurant; I need have no fears for my baggage. He recommended the luscious grapes from Málaga, which were just coming into season. He started me on my journey feeling that everything was eminently right with Spain.

When I left Spain, about six months ago, a young Valencian militiaman like a red-hot wire apologized with exquisite courtesy for the necessity of inspecting a señorita's baggage. They were expecting trouble in Valencia that night, and the Communist *milicianos* were desperate. But it did not occur to them that that was any reason for showing less than the usual consideration for a guest of Spain—especially a lady guest.

These two encounters are symbolical as the beginning and end of my Spanish journey. They are also fairly representative of what happened in between. But I learned more about Spain in the first two weeks of the revolution than in a good many years of intimate Spanish friendships.

When the war broke out, I was staying with a family of aristocrats of diminished fortune. The mother, daughter of a noblewoman, had never known worry until the death of her well-to-do and devoted husband a few years ago. To her, the possibility of a Communistic regime meant the end of the world. During the days I was in her home, that possibility was at all times imminent. Yet Doña Trina's energy and humor knew no limits. She coolly disposed of arms which might have proved embarrassing in the event of a search, and effectively closed the gaping mouths of her servants when we received into our house for one night some fugitive from justice whose worst crime had been voting the wrong way in the preceding elections. There were still three good meals a day possible for *madrileños* of imagination—and we got them. Doña Trina saw to it that the conversation was as good

as the food—and lighter. One day as we were sitting down to lunch, her nephew and ward, Enrique, came in from a scouting expedition. A member of Renovación Española, a monarchist youth party, he went out every day, unshaven and in his oldest clothes, in search of news. On one of these occasions, his street-car was stopped and searched by the *milicianos*, who demanded of every passenger his *carnet*—the membership card of the Communist party. Enrique sat at the end of the line, thinking hard. When his turn came, the man in overalls took him in from head to foot, and grinned: "I won't need *your* carnet, comrade. It's easy to see you're no capitalist!"

Enrique, heir to his grandmother's title, apologized for being late to lunch. "They were burning a church, and we tried to stop them. They didn't like our interference, and started to fire on us. We had to go out through the roof. One bullet came pretty close." He held open his coat. Through the lower left-hand corner there was a small hole. Enrique sat down and ate his lunch.

The day after the shattering fire on the barracks, Clara, the daughter of the house, and the family breadwinner, took me for a walk. It was a sunny morning, but there were not many pedestrians abroad. The streets were alive with confiscated civilian cars, bristling with guns, and manned by young Communists who had either been in battle the day before, or were likely to be sent to the front, up in the Sierra, at any moment. They drove back and forth at a murderous speed, and each time they passed us, several heads leaned out to give us complimentary greeting. I voiced some righteous and rather naive indignation. "How can they! Don't they have any hearts?" Clara only smiled. Just then, one of the cars drew up to the curb, and the door was held open invitingly. "Have a ride?" they called. We grinned our thanks, and shook a negative finger. Suddenly I understood. For the first time in their lives, those boys had a luxurious car to put at the disposal of a señorita. They might be killed tomorrow. But this was today. And the sun was shining. Meanwhile, truckloads of boys, some of them barely sixteen, passed on their way to the front, singing the International and waving red flags.

We decided to go calling at the Residencia, the University dormitory where I had spent the greater part of my two years in Spain. On the way over, we guessed at the reaction of those girls, suddenly cut off from all communication with their families in the various provinces. I had been through a minor political upheaval with them some time before, so I thought I knew what to expect—scared little groups speculating on the probable death of brothers and sweethearts, tears, hysterics of varying degrees of violence. We found none of these things. I had been most concerned for Vicenta. Her father's comfortable estate was already on the point of vanishing under the new regime, even before the war started. I found her grim but serene. She said: "I told them I wasn't up to dressing wounds, so they had me making beds in our other building, which has just been taken over for an emergency hospital."

Rosario was more vivacious. She told hilarious stories of the old ladies' home, where a group of Residencia volunteers were filling in for the ousted Sisters of Charity. "So the old dame said to me, as I tucked under the bedspread for the fourth time, 'The Sisters didn't do it that way. It's a wonder you girls wouldn't learn to make beds, before you go in for so much studying!' The old lady added in an aside to her neighbor, 'Isn't it scandalous—and the government pays them hundreds of pesetas for that!' I'll tell you," ended Rosario, "it took a sense of humor to stand that, after serving our country on foot from seven-thirty to three, without lunch. But we're having a swell time!" Other girls were less colorful, but I saw no one actively broken down.

We went on to the Embassy, where we were just in time to witness the arrival of the tearful 16-year-old Nieves, whose American mother and Spanish father had decided to give their daughter the full protection of her American citizenship, and leave her in the safe hands of the Embassy. Her mother turned the girl over to me, and asked me to find someone who would make her stay there as diverting as possible. A few minutes later, Nieves was burning up the paths of the Embassy garden. "I won't stay!" she stormed. "I've never been an American before, and now, when I feel so Spanish that it hurts, I'm shut up here like a baby, while my mother stays with her husband, as any woman should. Well, they needn't think I'll stand it. I won't stay!" She didn't. The next day she was back home, and no prayer or threat of her family could budge her.

Those days in Madrid were all very much alike. Finally it came time to leave. Fortunately, there wasn't time to think about it; my mind was made up for me about noon; I left that night. No tearful farewells, so dear to the Spanish heart under ordinary circumstances—feelings ran too deep for that now. Our train was full of all kinds of people; most of the foreigners had already gone, and our compartment carried a cross-section of typical Spanish third-class travelers. With a difference. The two weary-looking laborers by the window—about 30, and fathers of families, no doubt—had been recalled from their homes in Madrid to the defense of their

native Tarragona, on the Catalan coast. They slept all night, the sleep of exhaustion. When we went through Alcázar de San Juan, they woke up long enough to buy some of the famous *tortas*, little cakes which they shared with everyone in the compartment.

Two other travelers were assault guards, obviously on a mission of confidence from Madrid. They were good-looking and *simpáticos*, but they showed no inclination to talk—even to a disinterested foreigner. At the next stop, a round, smiling peasant mother came aboard with her blooming daughter. The tension relaxed. The younger man began to "skin the turkey," *pelar la pava*, as they say in Spanish. No state secrets were divulged, but the girl dimpled and chattered. The grey-haired guard continued silent and preoccupied.

And this brings us back to the militiaman at Valencia. He is very typical of his class, and he represents the other side of the picture we have been putting together bit by bit. His native dignity is beholden to no man. Under the terms of the medieval Spanish *fuero*, the people elected the king, subject to certain very specific conditions. If he faithfully fulfilled these conditions, they would support him loyally—*y si no, no*, "and if not, we will not." That spirit still prevails. It explains, among other things, how an army, the solemn vested authority, could rise up with no sense of treason against a constituted government.

And now he is a formidable man, for he also knows what he wants. The Communists have done a good job of propaganda. It is dangerous to make prophecies, but surely one may safely say that the Spanish peasant will never again settle down in his *pueblo* to accept philosophically the fate meted out to him from above. The success of the next regime, whatever it be, depends upon how it solves his problems. What are those problems? First of all, he wants enough to eat. The average Spaniard lives—and is proud—on amazingly little. But he must have that little. And he must have better living conditions, and land, and an insured future. It is the job of the new government to see that he gets them. After its bread, the Spanish people wants education. If the Government does not provide it, there will be the revolution to do over again.

One more snapshot, inimitably Spanish, comes through the war and across the Atlantic. The other day a young American who was with us in Madrid wrote me of her Spanish boy friend. Miguel's father is a rather important Andalusian title, so I had hardly dared inquire about the boy's fate. Back came Spionnie's answer: Miguel had been imprisoned at Badajoz at the beginning of the war. The cousin who was with him was shot, but Miguel was released when the Rebels took the town. Then he had been in the trenches outside Madrid—so close, that he could see the buildings of the University from which he had graduated a few months before. From there, he was sent back to Seville, to get brief training for a commission. He returned to the trenches early in November. Just before he left, he cabled Spionnie congratulations on the victory of her candidate in our Presidential election.



# WITH SCRIP AND STAFF

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## THE CHURCH AND THE RURAL MILLIONS

WHEN Lily Pons, having descended on foot twelve flights of stairs in the Detroit Book-Cadillac Hotel, could not induce the statuesque bellhop to rise from his seated posture and move her much luggage, she was face to face with the Social Problem. There is nothing surprising in anybody having to face the social problem in these days; but it did surprise Lily Pons. It has surprised many other Lily Ponses in the past, and will continue to do so in the future, with gathering frequency. Social disorder is like a neglected tire; harmless in appearance until it suddenly blows out. And if you yourself are living at high speed, Heaven help you!

Safe in the high reaches of our urban civilization, few of us feel much concern about the agrarian phases of the social problem. It is just another of those nuisances, so why bother? The meat-man, the grocer and the milkman will persist in delivering their goods; it's evident that something called the AAA was a terrible mistake, and the churches will continue to be crowded with faithful worshippers who will pour out support for schools, missions and charitable causes.

True, fearful wars and revolutions are devastating some of the finest and most beautiful countries in the world in the name of agrarianism, but those things can never happen here. On the day when the milk and the eggs and the mutton and the broccoli fail to appear; or in the year that our great Catholic city congregations begin to shrink, and our vocations to dry up, we will voice our surprise, and put the question up to Church and State to solve.

A few days ago the Pilgrim sat with a few experienced Catholic priests who had gathered together to discuss one way of meeting this problem before it was too late, so that the Church in the United States, at least would not be wholly taken by surprise. They were talking over a plan advanced by the Rev. W. Howard Bishop, of Clarks-ville, Md., in the *Ecclesiastical Review* for April, 1936. The article was entitled: *A Plan for an American Society of Catholic Home Missions to Operate in the Rural Sections of the United States*. It proposed the establishment of a religious society to labor for the conversion of America to the Church with the earnestness and determination and on the same intensive basis as our foreign missionary societies are laboring for the conversion of the people of foreign lands.

The proposed society would be composed of diocesan priests without vows, banded together under a Superior and a rule in the manner of the Sulpicians and the Maryknoll Society. Direct contact

would be made with the mission field by parochial activity in weak country parishes, and by annually repeated missions with careful mail follow-up in the purely non-Catholic territory surrounding these parishes. There would also be various forms of indirect contact with the rural districts.

These districts are now where the Church is weakest. At the same time, populations of these sections give the greatest promise of future increase and exercise a dominant influence upon our urban centers.

Father Bishop's chosen field, as I understand it, would be the eastern rural regions of the United States, between the Appalachians and the Atlantic from Maine to Florida. Notwithstanding their proximity to great urban centers and to busily traveled railroads and automobile highways that traverse the Eastern regions, millions of people live and die devoid of even a remote contact with the Catholic Church.

There are entire counties in the State of Pennsylvania where there is not one Catholic Church or school. Recently an American priest said Mass for the first time upon Wake Island, in the Pacific, and his act was heralded as "making history." But there are numerous counties in the Southern States where no Mass has ever been offered, where the Church is as unknown as in the remotest South Seas. Bishops and local clergy make heroic efforts to cope with so discouraging a situation, but their forces are few and the field is enormous. The great, established religious societies of the country have their hands full with the foreign missions entrusted to them by the Holy See, absorbing all missionary-minded men they can spare from educational and parochial activities. In the meanwhile, rural millions live and die in ignorance.

Such a work, as was pointed out by that veteran apostle in the non-Catholic field, the Rev. Michael A. Irwin, of New Bern, N. C., would need to do a great deal for the bodies as well as the souls of men in some parts of the country, where disease is rampant and medical or hospital care is lacking.

The Pilgrim offers no judgment as to whether Father Bishop's plan is the ideal method wherewith to cope with the situation. But it is, at least, the most concrete plan that has recently been proposed. If Father Bishop can find his way to making a start, as he wishes to do, he will probably receive cordial support from the Catholic clergy and laity. Prudence, and a careful definition of objectives and fields, should prevent such support from interfering with the help existing afforded to home-mission undertaking, all of which have a very difficult path to follow, with shortage of men and money. Whatever our concept of policies may be, someone, somewhere, should carry on this work.

THE PILGRIM

## IT CAN HAPPEN HERE

LAST week the Secretary of the Interior, the Secretary of Commerce and the Postmaster General deserted Washington for the Carolinas, where they spoke on the President's plans for the Supreme Court. After lecturing on the functions of the judiciary, the Postmaster General added a few remarks which the politicians took to mean that all the lads who declined to see eye to eye with the President would find themselves out in the cold when the patronage was distributed. The hint will doubtless be heeded.

To what extent executive officials can properly go in campaigning for pending legislation is a question which, according to Senator King, of Utah, ought to be settled before it gets wholly out of hand. In our judgment the extent is extremely limited. At present there is a widespread suspicion that "disloyalty" to any project favored by the Administration is likely to be followed by reprisals. A good way of killing that suspicion—and it must be killed if free elections mean anything to us—would be by a policy of silence imposed upon all executive officials, except when expressing their opinions in their reports to Congress. "Swinging around the circle" should be banned.

For this conclusion we shall probably be accused of unreasoning hostility to the present Administration. As a matter of fact, the conclusion is an old one with us. We protested nearly twenty years ago when sundry sprigs from the Executive Department left their jobs in Washington to campaign for the first Federal school-control bill. During the Coolidge and Hoover Administrations we continued to protest when Federal officials went about the country demanding more legislation and bigger appropriations for that hoary old fraud, the Eighteenth Amendment. In the campaign of 1928, we asked some pointed questions as to the propriety of Federal officials calling upon civil-service employees for contributions to pay the expenses of the National Republican Campaign Committee. We have never been able to discern any quality in a Democratic or a Republican Administration which could make improper influence proper, or intimidation of any citizen praiseworthy. We propose to denounce evil wherever we find it.

Every attempt of any Administration to influence public opinion is a powerful argument for the suppression of Administration patronage, through an honest civil-service system. We now have more than 850,000 Federal employees on the civil side, and that this army will steadily grow no one can doubt. But if it grows as the adjunct of a political party, that party can never be put out of power. When a political boss or a Federal executive publicly advocates legislation, he serves notice on his underlings that their tenure of service depends not on how well they do their work, but on how well they support the party. A standing army trained to vote at the word of command made a dictatorship in Germany. It will make another in the United States.

## EDITOR

### ALLELUIA!

THIS is a sorry old world we have fashioned for ourselves. But Easter Sunday is one day of the year on which we can put aside our cares, and be happy in the thought that Our Saviour is truly risen from the dead. Perhaps at times we take ourselves and our troubles too seriously and by brooding on them magnify them to tremendous proportions. But whatever they may be, and however heavy our burdens, we can be sure that if we follow Our Lord we shall have our Calvary, but after it our glorious resurrection. For all its readers, AMERICA prays a happy Easter Day.

### OUR FOREIGN

COMPETENT authority warns us not to wrangle about the comparative rank of the Saints. We enthrone Our Blessed Lady as Queen of all, and there, although we may have particular favorites in the glorious hierarchy of the Saints, we let the matter rest. Perhaps it may be well also not to wrangle about the comparative importance of the multitudinous works in which the Church, the fruitful mother of Saints, is always busily engaged. Like the labors of her Divine Founder Whose mission she continues, these works are of many kinds, but through all of them she strives to save the souls for whom Our Lord died. Varying as the flowers of the field, all are beautiful, and all are directed to the same ultimate end.

With the ordinary ministry of the Church in preaching the Gospel and administering the Sacraments, every Catholic is familiar. The very existence in all our cities of structures used for the worship of Almighty God, reminds him of what is sometimes called the Church's direct work for souls. But the Church also promotes her mission through other agencies. In her solicitude for the child, the citizen of tomorrow, she maintains schools of every grade. In her care for the sick, the poor, the orphan, the aged, the afflicted, she builds hospitals and refuges of every description, so that there is no form of human misery which in the spirit of her Founder she does not strive to alleviate and to make for the sufferer a powerful means of sanctification.

This is the apostolic work seen in every coun-



### TOO NARROW!

AT a mass meeting in New York, Hugh Johnson and John L. Lewis denounced the persecution of the Jews in Germany. With that course we are in sympathy, for we hate persecution wherever it is found, but we wonder why these gentlemen restricted their field. In Russia there is a tyranny which makes Hitlerism seem like gentle solicitude for the rights of all, and at our very doors Mexican brigands, high in favor with this Administration, have made the land run red with the blood of unoffending women and children. Is hatred of tyranny merely a matter of personal or racial interests?

### FOREIGN MISSIONS

try in which the Church is fairly well established. But there are other countries which her ambassadors have but recently entered, and in these her life is that of a stranger in the land. Living as we do under a Government in which the Church has complete freedom to preach the Gospel, we sometimes forget that in other lands the Church is compelled to put up with obstacles of every kind. In some of these countries civilization has reached a fairly high degree; in others, the missionary is obliged to lay the first foundations of civilization. The missionary may toil in one of these outposts for years and see but little fruit, but he is not discouraged. He knows that if he sows diligently, the field will one day bring forth a rich and plentiful harvest. That is a story that has been common to all missions.

There could be no better time than this holy Easter season for us to renew our interest in the Church's foreign missions. Thanks be to God, the last few decades have witnessed in this country the growth of a remarkable zeal for missionary work. American missionaries, members of the secular clergy and of all the Religious Orders and Congregations for men and women, have carried the Cross of Christ and the lamp of learning to a dozen foreign fields. We must not forget these brothers and sisters of ours who have given up all that the world holds dear to cooperate with the Divine work of saving souls. Our fervent prayers and our generous alms should follow them, as we manifest our Faith by our works.

ON March 15, Judge Allan Campbell, sitting in the Circuit Court in Detroit, ordered the strikers to withdraw from the Chrysler automobile plants. "There can be no compromise," said the Court, "between the rule of law and the rule of violent self-help." By March 16, the strikers had decided to disobey the law, and on the following night while 6,000 strikers held possession of the company's plants and offices, 30,000 strikers and sympathizers surrounded the buildings and dared the officers to enforce the orders of the courts. Homer Martin added to the difficulties of this grave situation by refusing to meet the conciliation committees appointed by Governor Murphy. His position was precisely that of the predatory capitalist who says: "We have nothing to arbitrate."

Meanwhile Governor Murphy issued a statement in defense of the law. Had this statement been issued last month, we believe that the scenes of violence in Detroit would never have been created. The Governor assured the public that he was aware of the duty of the executive and the courts "to see that public authority is preserved and the rights of private property respected." They were prepared to use all proper means to that end. "The constitutional authority of the courts must be respected if we are to have orderly government and society, with security for persons and property, and freedom from arbitrary action and coercion. This is as important to workers as to employers."

We agree with the Governor, reserving one exception. Respect for the courts and the orderly processes of the law are far more important to the worker, especially in these troubled times, than they are to the millionaire employers who control the automobile industry. These men can wait. They will never be forced by hunger to take another notch in their belts. But the worker and his family depend upon a wage for the barest necessities of life. Moreover, the scales are already heavily weighted against the wage-earner. The capitalist can operate outside the law, and usually he invokes it only as a face-saving gesture or to placate a particularly outraged public opinion. But with what assurance can labor demand the guardianship of the law and the immediate protection of the courts, when it flouts the law and defies the courts? What security can the worker claim for his little property when he tries to undermine the very authority which should protect all property honestly acquired, whether it be small or great?

It is our earnest conviction that while labor may force some temporary concessions by violence, it can never win proper respect for its rights unless it scrupulously observes every canon of justice, truth and charity. In the consciousness that for years we have battled for the rights of the wage-earner, we most earnestly register our protest against all labor leaders who, be their motives what they may, are misleading the worker by teaching him to resort to violence and injustice. We refuse to admit that any worthy cause is strengthened

by destruction of property, defiance of the courts and those violent methods which, as these lines are written, constitute in the city of Detroit a state of rebellion and insurrection.

With no less earnestness do we protest the machinations of those politicians who are using the wrongs of labor to bolster up partisan claims, and who do not hesitate to assert that strikes will sweep the country unless the Administration is permitted to warp the Supreme Court to its wishes. It is the duty of the state to afford special protection to the wage-earner because of his needs. But this special protection does not mean that rights must not be protected wherever they exist, or that the wage-earner may demand that the state sanction violent methods. The law must deny to no citizen in the ownership of his mansion the protection which it gives to the wage-earner in the undisturbed possession of his little cottage.

The wrongs done the worker are innumerable, and the injustice of which he has been the victim calls to Almighty God for vengeance. But that vengeance must be left to God Himself, or taken by the state acting in His Name through just laws. When private factions are permitted to defy the authority of the state, there can be no orderly government, and the wage-earner will be the chief sufferer.

## THE NINE OLD MEN

SOME weeks ago, high officials of this Government spoke of the nine old men on the bench of the Supreme Court in tones customarily restricted to the sick room. Tottering with years and overworked beyond all reason, it seemed altogether fit and proper that the provisions of the Child-Labor Amendment be stretched to include them. True, they were not under eighteen years of age, but what is the Constitution between friends? It was evident that these nine old men were as helpless as children, and hence they constituted a group to be gathered under the sheltering arms of the Federal Government for soothing lullabies and a long, long rest.

The publicity suddenly given the report of the Solicitor General changed the tune. When it was shown that these nine old men were remarkably expeditious in clearing the docket, compassion for their infirmities was succeeded by denunciation of their opinions. The burden of the new song was not that they were too old to work, but that they had worked altogether too much. No longer Methusalems, they were excoriated as young giants rejoicing in their course, which, however, happened to be the wrong course. Were these nine old men to stage a sit-down strike, no one would be better pleased than these same officials who a few weeks ago told us that the nine old men were practically in a state of incurable stagnation induced by senile debility.

Meanwhile it seems to us that a correct use of terms would blow away some of the mists which have gathered over this debate about the Supreme

Court. It is fairly clear, we admit, from the testimony of Messrs. Cummings, Jackson, Green and Corwin, that all the new Justices will be appointed because of their enlightened views on the Constitution, and also fairly clear that any view on the Constitution will be held enlightened as long as it coincides with the view entertained at the White House. Of that interpretation of the fitness of judges we do not complain; indeed we welcome it because we can understand it.

But when the President talks about the "veto" on legislation "assumed" by the Supreme Court, we are at a loss to know precisely what he means. The President has a veto on legislation, and in our simplicity we always thought that he alone had it. It is quite possible, of course, that what the President really means is not "veto" but "judicial review," which is a wholly different power. But since that power is inherent in the nature of the Federal judiciary, it is not "assumed." Without it, there could be no Supreme Court.

## EASTER DAY

WHAT can be said of the Feast of Our Lord's Resurrection that is not said with infinitely greater force and more appealing beauty in the Church's liturgy for Easter Day and the week which follows? Perhaps we can find the key note in the Gradual of the Mass which is taken from Psalm 117: "This is the day which the Lord hath made: let us be glad and rejoice therein." We have followed Our Divine Lord through the hours of His Passion, and we stood at the foot of the Cross as He gave His life for our salvation. Now it is meet and proper that very early in the morning we go with Magdalen and see Him in the garden where they had laid Him, but see Him now in the transcendent beauty of His Resurrection. We grieved with Him in His sufferings, and now we can rejoice and be exceeding glad for He has conquered death, and is still with us.

And there is a substantial reason for our joy. This conquest of death is among the most powerful arguments for the Divinity of our Saviour. That He lived, that He died upon the Cross, that He was laid in the tomb, that He lived again and was seen by hundreds with whom He spoke and walked and even ate, are all facts which rest upon indisputable evidence. Moreover, He Who rose from the dead has solemnly promised that all who follow Him in the keeping of the law shall share His victory over death. In Him is the surety that we who labor and are oppressed by many cares shall on the last great day rise from the grave, and reign with Him forever. That certainly should fill our hearts with lasting peace.

These thoughts should fill our hearts with great happiness on Easter Day and encourage us to go on bravely to the end. The road may be long, but in His own good time we shall look up as we trudge along with our burdens and see over the hill that seemed so rough the glorious dawn of our Easter Day. Alleluia! Alleluia!



# CHRONICLE

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**AT HOME.** On March 15, Judge Allan Campbell issued a mandatory injunction ordering John L. Lewis, other union officials and all sit-down strikers to evacuate by nine o'clock, March 17, the eight Chrysler plants in Detroit which the strikers had seized. The injunction carried with it a possible ten million dollar fine against the defendants. As the zero hour came, 6,000 sit-downs inside the plants and 30,000 to 50,000 pickets outside noisily defied the court order. They did not evacuate and local authorities made no attempt to force them out. But Chrysler was expected to seek a writ of attachment asking Judge Campbell to find the strikers and their leaders guilty of contempt of court. Governor Murphy warned of the possible use of force, declared the courts must be obeyed. A wave of sit-downs hit Detroit and the country as a whole. Woolworth girls were seizing stores; hotels were being crippled; even hospitals were hit by the sit-down hysteria. On the floor of the Senate in Washington, three Senators denounced the sit-down strike, warned of revolution and dictatorship. One Senator characterized the sit-down as the "kidnapping of a plant or store." . . . John L. Lewis, speaking in New York, denied he entertained any ambition for "arbitrary or dictatorial power." He announced his intention of making the C.I.O. not only an instrument for improving hours and wages, but an "instrument for the expression of the workers' social, political and economic aims." The C.I.O. signed contracts with five subsidiaries of the United Steel Corporation, setting up machinery designed to insure peace between 160,000 workers and the employers for at least one year. . . . Remington, Rand, Inc., declared it would not comply with the order of the National Labor Relations Board; would fight it in the courts. The Board accused Remington, Rand of "ruthless methods in breaking the strike" of its 6,000 employees in May, 1936; ordered the company to reinstate 4,000 employees. The Board petitioned United States Circuit Court of Appeals in New York to enforce its order, which also called on the Remington, Rand organization to recognize the Office and Equipment Workers Union, and disperse two company unions. . . . In the verbal war between Mayor La Guardia of New York and the German Government, Secretary Hull apologized, later protested to the Reich for insults in the German press, and then apologized once more for La Guardia. He said "he hoped all participating in the controversy marked by bitter and vituperative utterances in this country and in Germany may . . . find other subjects which can be discussed more temperately." . . . Secretaries Wallace and Roper revealed Administration fears that the nation may be on the way to another business boom and to another consequent collapse. . . . Marriner S. Eccles, Chairman of the Federal Reserve Board, proposed

higher taxes. "Only by this process can monetary inflation be prevented," he maintained. . . . The Fifth Circuit Court of Appeals in New Orleans gave the Tennessee Valley Authority a free hand to sell electricity in Georgia. . . . A voluntary agreement was signed between the nation's railroads and twenty-one standard railway unions on March 16, covering pensions to be paid to 1,500,000 railway employees. The agreement has terms regarded as better than the provisions of the Social Security Act, from which the railway workers will be removed, after Congress enacts legislation validating the agreement. . . . The President continued to urge his Supreme Court plan. Hearings before the Senate Judiciary Committee continued, with only proponents of the measure thus far heard. Senator Pittman advocated a change in the President's bill, making the size of the court to consist of fifteen judges permanently. . . . Senator Norris suggested amendments requiring a two-thirds vote by the Supreme Court on decisions invalidating acts of Congress, and making a nine-year term for all Federal judges including Supreme Court justices. . . . Senator Robinson declared an amendment might be submitted to the people later, but not as a substitute for the President's plan. . . . Senator Wheeler quoted from a book written by President Roosevelt in 1933, in which the President said of the proposal to add new judges or new courts "such a so-called remedy merely aggravates the complaint." . . . Justice McReynolds, speaking before a small fraternity gathering and unaware that his remarks would be made public said it was an "evidence of good sportsmanship to accept the outcome of a fair tribunal. I have taken an oath to do justice to the best of my ability, to do justice to rich and poor alike. That obligation I try not to forget."

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**ENGLAND.** The British Government directed its Ambassador in Rome to make "urgent inquiries" into the rumors that Italy had violated the non-intervention agreement. . . . London received answers from Germany and Italy to its note of November 19 last to the Locarno powers, regarding possibilities of a new agreement. . . . Germany's response inclined to favor localized non-aggression pacts between herself, France and Belgium, guaranteed by Britain and Italy. Germany would divorce the agreement from the League of Nations. . . . Italy's reply was in a similar vein. . . . The British Government revealed that the Leftist regime in Spain had offered both Great Britain and France "concessions" in Spanish Morocco in return for aid in the civil war. . . . In the civil list sent to Parliament by King George, no mention was made of any pension for the Duke of Windsor. Lloyd George announced he would demand an annuity for

Edward. . . . Sir Austen Chamberlain, one of those who built the Locarno Treaty, and a former occupant of nearly every high state office, died March 16. . . . War Minister Alfred Duff Cooper announced plans to attract men to the army. For the first time in history, English Tommies will not be employed in scrubbing. Domestic help will be employed to do that for them. They will be given four meals a day instead of three, and butter instead of margarine.

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FRANCE. While Colonel François de la Rocque's Social Party, formerly the Croix de Feu, were, with Governmental permission and protection, watching a motion picture, Communists in the Paris suburb of Clichy gathered in force around the building, began to shoot at police and followers of de la Rocque. Singing the "Internationale" they threw up barricades. Word was rushed to Premier Blum, as he sat in the Opera House. He sent his secretary over. The secretary tried to address the Communists, received bullets in his leg and shoulder. . . . Mobile Guards finally charged, swept over the barricades and put the Reds to flight. Five people were killed, 58 policemen, 84 Mobile Guards and hundreds of civilians wounded. . . . French citizens responded to the Defense Loan by oversubscribing it. Eight billion francs poured into the Treasury. The rest of the loan will be issued probably in the Fall. . . . In the Official Journal, the Government announced March 13 that the Creusot works of the Schneider armaments firm was expropriated. The exact date on which the Government will take possession has not as yet been made public.

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ITALY. Premier Mussolini continued his North African tour. Thousands of Mussulmans paid him homage. "Italy has become a Moslem power, without falling down on her tasks and duties as a big Christian power," Governor Balbo of Libya proclaimed. Seated on a white charger, Mussolini entered the city of Tripoli under a huge triumphal arch on which searchlights played. When he visited a mosque, the Cadi of Derna said: "400,000,000 Moslems in the world will not remain insensible of the particular attention you have paid to Islam." . . . Walking through lanes of Jewish girls, his route strewn with rose petals, Mussolini visited the ghetto and in the synagogue heard the rabbi declare: "Rome is just and pious and always has treated her sons as a great mother does." Libyan Jews cheered as Mussolini responded: "You can count on my protection." . . . Once a maddened ox broke loose six feet from him, narrowly missed goring him with its horns. *Il Duce* remained calm, directed the effort to subdue the beast.

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SPAIN. In the Nationalist effort completely to encircle Madrid, Franco's headquarters reported one column moving forward on the Guadalajara front, while another drove forward several miles in the Jarama River valley. . . . Increasing shortage of

food in Madrid was revealed. Nationalist headquarters denied the Government reports that Italian soldiers comprised the main part of its Guadalajara army; said there was only one unit, that of the Legionnaires, which contained foreign volunteers. . . . Heavy fighting along the Cordoba front in the South continued, with the Government lines subjected to heavy Nationalist pressure. . . . General Franco, in an interview, said Madrid is doomed. He declared that the exit had been intentionally left open until now, for humanitarian and strategic reasons. He desired to spare the horrors of war to non-combatant population. He maintained the civil war is not a class struggle, but a clash between those traditionally Spanish and elements misled by Marxist ideals. "An authentic Spain is fighting Russia and her satellites," he said.

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NEW ENCYCLICAL. Pope Pius XI issued March 18 an Encyclical against Communism. Communism, full of errors, is shaking society with its anti-God campaign, Pope Pius points out. Mexico, Spain, Russia show its fruits. No Christian may collaborate with it in any undertaking whatsoever. Priests should stand in the front line of battle; Catholic Action should distinguish itself. Employers must recognize the worker's right to a wage sufficient for himself and family. To the real Russian people, saddened and oppressed, the Holy Father expresses paternal sympathy. He begs all tainted with the Communistic plague to hear the voice of their loving father.

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FOOTNOTES. The Bolivian Government issued a decree cancelling the Standard Oil Company's concession, and confiscating its holdings, charging the Company with failure to pay the royalties due under the concession. . . . Arab and Zionist representatives met in Paris, in an effort to put an end to the clashes between Jews and Arabs in Palestine. . . . Speaking to the world over the air on St. Patrick's Day, President de Valera said: "Our people are overwhelmingly Catholic, having Christian faith and a Christian philosophy of life. If there is one country in the world in which it could be hoped that Christian principles could be made to apply surely that country should be ours." . . . Discussion concerning the removal of foreign volunteers from Spain made little headway, mainly because of Russia's refusal to neutralize the gold seized by the Spanish Leftists and shipped out of the country. . . . The Holy Father, Pius XI, planned to bless Easter Sunday throngs from the famous balcony of St. Peter's. . . . In the election held March 7, the Rightist parties gained a victory in Chile. . . . The Japanese Army was told by the Premier to mind its own business, not intrude into administrative, political and financial fields. . . . Premier Mitchell Hepburn of Ontario, seeing the sit-down wave in the United States, commenced planning a program including an absolute ban on the sit-down strike in Ontario, hoping to attract automobile and other industries from the United States to Canada.



# CORRESPONDENCE

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## AND NOW WHAT?

EDITOR: Governor Murphy refused to consider the sit-downers for what they were—kidnapers of the General Motors plants which they were holding for ransom—and refused to allow the troops to evacuate the plants. It will be recalled that the sit-downers refused to obey the order of the Circuit Court of Flint, that they booed the sheriff, that they openly stated they would not obey the law, that they said they would die before they would leave. Thus Governor Murphy not only ignored the court, but was an accessory for their defiance and contempt of the law.

Had Governor Murphy not been a politician and been possessed of a back bone like District Attorney Fitts, there would have been not the slightest need for the President of the United States to catapult him into the picture as referee to bring together the executives of General Motors and John L. Lewis of the C. I. O., responsible with Homer Martin for the kidnapping of the plants. It will be recalled that General Motors had refused to negotiate with Lewis until the plants were evacuated. The time that went for the negotiations was subtracted from payrolls and from the business Flint enjoys when General Motors is active (a nice sum!) just because Governor Murphy would not respect the law.

Hollywood, Calif.

EDITH M. RYAN

## WORKS WITHOUT FUNDS

EDITOR: I am surer than ever that Catholic Action is reduced too constantly to the "Not Thy will, but mine be done." Always the little puny personal angle; always the splendid benefit of ultimate success marred by the disagreement as to the means of reaching this success! Always the inflated dislikes of the predominant *ego*! If you don't like this, do that; if you don't like that, do this! No discipline; no forcing one's self to the task offering most resistance! Just flabby self-interest!

But I sincerely hope that Unwilling Slacker stays away from the hard-pressed modern disciples of Saint Vincent de Paul—that is if he persists in his desire to keep away from financial give and take. For how does any Saint Vincent society obtain its funds except by the placing and withdrawing of willing hands in and from willing pockets? I wonder if there is such a thing in all the world as a member of Saint Vincent de Paul who has entered a needy home and left there nothing more than the mere trifles that were given him to be left! This society above all others knows the meaning of the slogan, "Give till it hurts."

Let's have some common sense. Unwilling Slack-er, O'Brien Atkinson, Charles Palms, Jr., and

Thomas Keane will not deny that it takes money to sustain them individually. Then, how in the world do they expect to sustain a magnificent institution like Catholic Action without the onerous work of begging and distributing funds?

Flushing, N. Y.

MARY B. MINOR

## PALPABLE HIT

EDITOR: With reference to Doran Hurley's *Way of Keeping Lent* (February 27) was his parish church, please, the old-time or the new-time Catholic—having more than one Mass on Maundy Thursday?

Norwich, N. Y.

R.R.

## SOCIAL ISSUES

EDITOR: Valiant support to the Vatican's anti-Communist policy is being furnished by a periodical from Rome begun in May, 1935, under the title *Lettres de Rome*. This organ has entered upon its third year and now appears twice monthly in French, German and English editions. American subscriptions (\$1.50 per annum) may be sent to the general agents, Brennan & Meyer (27-29 Via delle Muratte, Rome), or to the editorial office (2 Via Carlo Alberto, Rome).

The *Letters from Rome* provide live and striking documentation and a criticism at once vigorous and level-headed. They deserve a place in every library devoted to informing Catholics and others of the facts and issues which the Church confronts in its program of social reconstruction.

Cambridge, Mass.

BERNARD M. PEEBLES

## CREDIT UNIONS

EDITOR: I wish William Thomas Walsh's article on usury (February 13) could be made required reading for every pastor in the United States, and with it some brief explanation of credit unions.

I don't mean to suggest that priests are responsible for the usurious hypocrisies described in Mr. Walsh's article or even that it is their place to found parish credit unions. That's the layman's job, but it requires a little explanation and a little urging from the pastor, if it is to be done. And surely there is no shepherd of souls who is not interested in saving the poor and the ignorant of his flock from the clutches of the new usurers.

For those interested, I would suggest writing to the Parish Credit Union National Committee, 1312 Massachusetts Ave., Washington, D. C.

Washington, D. C.

MICHAEL COLLINS

# LITERATURE AND ARTS

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## PROPAGANDA, OR THE ART OF SHOUTING

WARD CLARKE

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THE BATTLE of Waterloo may or may not have been won on the playing fields of Eton, but there is no doubt that the battle of Madrid was almost lost to us in the composing rooms of the American press. And why? Because we, as Catholics, have not kept pace with the modern methods of propaganda. And we could have. For, despite a general belief to the contrary, propaganda's force lies not in unscrupulous lying, but rather in skillful repetition in the right places. And truth can be repeated as cleverly, and as often, and as loudly as falsehood.

After all, repetition has always been called the language of love. But Catholicism, apparently, does not know its own tongue. Of course, some Catholics have learned to speak often, and above a whisper. Belloc, for instance, constantly screaming "Bloody Elizabeth" is doing a very fine job of drowning out the perennial squeal at the goryness of Mary. But we need more shouters.

It is an old trick, this constant crying. The Americans worked it well with the "Boston Massacre" (six killed), and a certain group finds that it still pays dividends every "St. Bartholomew's Day." Leftists have instinctively seized upon this trick and have perfected it in all its variations. And we have no one to blame but ourselves if we do not learn to play it as well as the next. I do not disparage any of our gentler arts of persuasion where they can be effective. But there are many things in the Christian program which are too much of a challenge ever to be successfully called to the attention of our fellow-men in the form of a "fireside-chat." Nor was this latter, if I remember, the form of discourse used by Saint Paul, who seems at times to have raised his voice considerably above a whisper.

Of course, if we had started many years ago to develop young writers, we would not now be running such a poor race for a position in the news of the day. But the evil is not without remedy for, fortunately, we can still employ mass action in the vacant place which should be filled by a corps of well-trained propagandists. And we can pray that the steady chorus which we sing will make up in volume for its defects of direction and precision.

Let us, then, embark on a course of continuous and noisy grouching. Let us take nothing offensive with the well-known Catholic smile of deprecation. Let us be super-sensitive, touchy, and easily offended at any thought, word or deed directed in any way against the interests of Catholicism. Let us start with big things or little things. Let us growl about the falsity of the news printed about Spain, or about the remarks made by some little crack-pot like Judge Rutherford. But at any rate, let's get started.

Some of us already know what we would like to condemn. We do it now most mightily in the privacy of Catholic company. Others of us have not even come around to the point of getting irritated at the constant digging at Catholics and Catholic thought. But the time will come when all of us will be sorry if we have not raised a hoarse and raucous protest against some of the conditions with which Catholicism is confronted today.

This, then, is a hoarse exhortation (faint, perhaps, but still hoarse) directed to all Catholics to engage in some kind of written or verbal fight with the enemy. When you see palpable error in the news, do not dismiss it with the thought that the editor is ignorant or biased. Write to him and demand a correction. Challenge every anti-Catholic remark in the press, on the radio and on the screen. Write to Congressmen, Senators, Governors, Assemblymen and Town Councilmen, whenever any bill infringing upon the rights of Catholics is introduced in any of our numerous legislatures. Boycott individuals or groups which practise bigotry against the Church. Protest violently in private conversations and public speech.

The reward for such activity will be well worth the trouble it will cost. The Laymen's Guild in Georgia proved that bigotry and unfairness could be defeated by ceaseless vigilance and protest on the part of active Catholics. There is no reason why such work should be neglected in any part of the country. No reason at all, except, perhaps, the discriminating laryngitis which seems to single out Catholic throats and no others in the whole wide land.



## ONE YEAR OF A CATHOLIC BOOK SHOP

SINCE, in the business world, the first year of an enterprise is spoken of as the hardest, it may be of interest to some to hear a report of the first year of a small Catholic bookshop in Harvard Square, Cambridge, Massachusetts. The Saint Thomas More Book Shop was started in February, 1936, with the purpose of presenting to readers, Catholic as well as non-Catholic, the best of Catholic thought in every field. In the choice of books presenting the Catholic point of view their intellectual merit was and has been throughout the first consideration. Thus, there were assembled 150 volumes in fiction, essays, biography, hagiography, church liturgy and doctrine, philosophy and the social sciences. The most careful selection and elimination possible was made in order that a reader who chose a book in any one of these subjects would be exposed to something excellent both in form and content.

The main feature of the shop was to be the lending library which included also ten Catholic periodicals—weeklies, monthlies and quarterlies from America and England. These plus the most necessary properties, shelves, a table, a desk and three chairs, formed the beginning of the shop. The funds, \$700.00, came from 240 very generous subscribers who were originally asked for two dollars each in exchange for the privilege of taking out twelve books during the year and keeping them a month. At the beginning there were very few, almost no books for sale, but orders were taken for any books or magazines requested. Occasionally during the year the shop was used for small lectures given by people of prominence in various fields of Catholic thought and action to which interested groups were invited.

Now at the end of the year the bookshop, having supported itself since the initial donation, presents a rather more encouraging spectacle and holds out brighter prospects for the future. Its physical size has not increased, neither have the articles of furniture. But on the lending library shelves the number of books has grown to almost 600, of which on the average 150 are always out on rental. About one hundred volumes of representative new books are kept in stock on sale. In addition, the field of interest of both the rental and the sales department has been extended to include a small French library and one French periodical, another step toward that true catholicity of interest which is the main purpose of the shop.

The most cheering aspects of this apparent initial success are the factors which have contributed to it. The encouragement given to the enterprise has exceeded the expectations of those interested in the shop and has persisted and grown since its founding. Our Catholic families, men, women and children, now come for the best and latest books. Converts seek further instruction. Catholic graduate and undergraduate students at Harvard demand material on the controversial subjects of the day. Non-Catholics ask for correct information, or just

come in to see what there is in such a bookshop. With the assistance of generous teachers and guides who have suggested the right books the Saint Thomas More Book Shop has so far been able in some measure to live up to the demands of its patrons and to its own standards. It sincerely hopes that in accordance with all business prognostications it will in the future be more and more able to do so.

MARTHA DOHERTY.

JEANNETTE ROMAN.

## A SUGGESTION

I AM attached firmly to the belief that many of our young and promising Catholic writers will be set in motion to do something significant when they get the proper stimulation. The prospect of the things we love being lost: laughter, poetry, home-life, marriage, children, personal liberty and the right to own things, may be the jolt sufficient to start them off if the straight-jacketing which is now going on under the Leftist rule continues.

While awaiting for some of the ultimate catastrophes that are impending, a good apprenticeship in having the soul stirred to the point where writing becomes more than a literary exercise is freely awaiting any group of young Catholics who wish to spend a summer in Mexico. Let them go down there (the living is cheap, four Mexican dollars for one American dollar); let them ignore the guide set-ups given to American tourists; and let them wander about unattached and see for themselves the pathos of the Faith in conflict.

Nor need one's experiences be altogether gruesome. The tragic and the humorous (in which combination pathos usually resides) are often blended in Mexico. Recently I was told the story of a little group of Sacred Heart nuns living in Monterey. Anxious not to have their little community disbanded, they proceeded to disguise themselves as "little old ladies." The disguise, my informant declared, is so absurd, and their efforts to make themselves look "worldly" are so unsuccessful, that they look almost more like nuns without their wimples and girdles than they do with them. "Every rag on them," he said, "shrieks out 'I am a nun.'" So much so, that one of the brigands employed by the Government (under the protecting aegis of our non-Spanish-speaking ambassador) to spy upon houses suspected of harboring some of these holy women, reported about the situation at Monterey: "I can find nothing, except one house where there are some old ladies disguised as nuns."

What a remarkable play this would make! The dramatic irony of it is perfectly set. And there could be real scenes of what happens in the courts when one of these sisters is dragged in, as they are being, and must attempt to appease by her gentle evasions the bullying interrogations of the officials. "I got out," said one of these sisters who has been hauled up for inspection three times, "without once admitting that I am a nun, and, thank God, without once having to deny it either."

L. F.

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## RESURRECTION

In crocus fashion, sunlight-wise,  
The Body of Our Lord  
Slipped through the stone-bound sepulchre,  
Streamed through the soldier's sword.

Though stripped and whipped and spat upon,  
Sundered with nail and spear,  
Thus did our dust in Him prevail  
At the robin-time of the year.

Albeit our interval under earth  
Must needs much longer last,  
Let there be always ready the roll  
Of drums and the trumpet blast.

With bones ablaze and flesh aflash  
And hair set flying free,  
So shall I come to you, loved ones,  
So shall you come to me.

LEONARD FEENEY

## THE WORLD WAITS ON DISMAS

As Christ was lifted up between two thieves,  
His Church stands naked in their midst today.  
Which will be Dismas? Not this rogue, I say,  
Whose gold came washed from sweat on the stacked sheaves

Of others' toll, from crushed heart's blood that grieves  
On stricken children, lacking coin to pay.  
Too late, too late for even saints to pray  
For one who heard Christ's voice, and disbelieves.

And you, that covet this dead usurer's leaven  
To sleek your jowls on his catastrophe,  
Learn now from pain that wealth is overpriced,  
If not from love; or must you too spurn Heaven  
To cloak with some collective poverty  
The false vile splendor of an Antichrist?

WILLIAM THOMAS WALSH

## EPISTOLA VERNALIS

Glory to God for the Spring!  
That windblown, rollicking thing,  
The Spring  
Is not, sir, a matter of meteorology,  
It appertains to pure theology,  
For God made that daisy which bloomed at dawn,  
And dandelions sparkling on Kelly's lawn  
Are *signa Dei* to every good man's eye;  
*Laus Domino* or *Jubilate Deo* is the cry  
Into the shining morning face of the sky.  
That sky, sir, is no impersonal matter  
As witnessed by that sweet mad-hatter,  
Francis d'Assisi, naturalist in chief  
To His Majesty, God Almighty,  
Whose home was the Umbrian meadow, but Heaven his  
blighty  
And the star-strewn plains of Paradise his fief.

This worshipping of "Nature" is O.K.  
For Nazi prigs and horsefaced British bards,  
But that is not the heart's own honest way,  
This dreary, dopey stacking of the cards.  
The Lady Spring, so slender and so young  
Should not by pantheist prosodies be cursed,  
My namesake limned her well (See Psalm the First):  
"A tree planted by the river of waters,"  
*Etz shachul al palgai maaim*,  
The plangent Hebrew has it, and the Vulgate:  
*Lignum plantatum secus decursus aquarum*.  
My heart is so elated by the time  
That I've run clear out of metre and of rhyme.

DAVID GORDON

## SONG FOR THE MARRIAGE OF CANA

Arise, my love, and come to me—  
The morning stands upon the hill,  
The turtle dove coos in the tree,  
The vines in flower their perfume spill.

Arise, my love, do not delay,  
It is our happy wedding day.

The sun has warmed the temple's gold,  
The white steps wait thy gentle feet,  
The lilies their pale wings unfold—  
Oh, haste to come to me, my sweet.

Arise, my love, do not delay;  
It is our happy wedding day.

My love, how beautiful thou art;  
Thine eyes shed on me all delight.  
I keep thy vows within my heart  
For they to me are life and light.

Arise, my love, do not delay;  
It is our happy wedding day.

SISTER M. ELEANORE

## APRIL SONNET

The austerity of winter dwindle now:  
Green leafbuds bulge, and yellow catkins bloom.  
There can be no one unaware of how  
The earth puts by the liturgy of gloom  
For the heart-waking utterance of spring . . .  
The flying cloud possessed by wind and sun;  
Antiphonals the loosened rivers sing  
On greening shores; birds with new nests begun  
Under sun-brightened eaves or leaf-lipped hedges;  
And resurrection of forgotten things:  
Seedlings and dry cocoons on lonely ledges  
Turning from dust and dark to leaves and wings.

The paschal candle of the spring is lit  
And all the earth is glorified with it.

SISTER MARIS STELLA



# BOOKS

## INTEGRATION OF MUDDLED MODERN LIFE

A DECLARATION OF INTERDEPENDENCE. By H. A. Overstreet. W. W. Norton. \$3

PROGRAMS for remoulding an allegedly outmoded America have become almost epidemic. Most of such nostrums are valueless; few are readable. H. A. Overstreet is always readable, and in his latest book, has popularized an old concept in a new way. His presentation of our economic, political and social problems is, by far, the simplest and clearest exposition among recent commentators. The style is almost journalese. When, however, he presents the solution of our ills, most readers will still find him entertaining, but scarcely convincing. The title gives the theme, viz; *A Declaration of Interdependence*, i.e., the interdependence of each is best achieved by the interdependence of all.

The old individualism is dead, to escape the tyranny of dictatorship we must establish a socialized but not socialistic democracy. Detailed legislation is enumerated—the intent is good, the proposals controvertible, the resulting, “interdependence.” This is no propaganda book, but an attempt to integrate the complexity of modern life in an American way. “Neither communism nor fascism can be other than tragic in the American scene”—well summarizes the author's view of imported philosophies of life. Rare indeed is the commentator today who analyzes the conflicting philosophies which lie ahead in the words: “one is the class struggle philosophy of Marx, the other the natural rights philosophy of Jefferson.” A more accurate division would have been totalitarian, including the basic political philosophy of both Communism and Fascism, the other is rightly termed “the natural rights” theory of American and Catholic political philosophy.

*Without Benefit of Isms* is a chapter which deserves the perusal of any sincere remoulder of society. Mr. Overstreet's estimate of the value of religion is unfortunate, as well as his failure to realize that his basic thesis forms such a part of the Papal Encyclical on *Reconstructing the Social Order*.

In brief, a stimulating, challenging book, analytic and objective, yet in many of its detailed suggestions, scarcely feasible, or if feasible, often of doubtful value for the new America proclaimed in this *Declaration of Interdependence*.

RAYMOND T. FREELY

## GUARDIANS OF INTERNATIONAL PEACE

ZERO HOUR. By Richard Freund. Oxford University Press \$2.50

WITH the passing of Frank Simonds, higher journalism lost its most colorful and consistent Cassandra as to imminent dangers from international wars. Richard Freund, “born in Austria, brought up a German, and anglicized in England,” writes about the powder-keg of Europe and Asia somewhat in the vein of Frank Simonds, but with greatly more restraint and qualification. It is an intelligent, conscientious and readable study, useful for general information on the international situation today. The author sees the zero hour not as inevitable, but believes it can yet be averted by political forces interested in peace.

Major points of international balance and rivalry are

investigated. Such are: Germany's relations with the rest of Europe, political and economic; the Baltic and the Danubian states; the play of interests around the Mediterranean, Arabia and India; Japan, China and the United States with relation to them.

“Great Britain,” holds Mr. Freund, “is the only power capable of lessening the present division in international affairs by her policy.” She is “striving to avert a hardening of the two Continental groups. For this purpose she has been playing an extremely complicated game. . . . The game collapsed last year for lack of skill on the part of the chief player. But it must be resumed.” It is too bad about Sir Samuel Hoare, who forgot the French. The League will work if we can bring back Germany into it. At any rate, Britain has “a noble responsibility which cannot be shirked except at the grave risk of losing the greatest Empire of all time.”

The theory that Great Britain is the world's best bet for peace—an idea, of course, very helpful to Great Britain—is probably true here and now. Practically speaking the peace of the world does hang upon what Britain does; as, in fact, it depends upon what the United States does, not to speak of what The Duce and the French Parliament see fit to do. However, granting to Great Britain this predominant place as a peace factor, it still remains true that the consistent ignoring by certain elements in British politics, of religion as a major factor in stabilizing and ordering human affairs has a distinctly *unsettling* effect. Placid toleration of religious provocation in Northern Ireland, sufferance of the Soviet Government's cynical disregard of religious freedom and elementary human rights, indifference to religious injustices in Nazi Germany and complacency towards Moslem encroachments in Africa, while possibly justifiable in the light of some pragmatic and immediate imperial policy, push to the limit international self-restraint. In the long run, the ignoring of religious values in international affairs creates as many “zero hours” as it averts.

Mr. Freund describes and, on page 152 admirably summarizes, the complicated panorama of the Pacific, where Japan holds the key to the situation. His optimism as to the USSR's absence of imperialistic tendencies is not so well-founded; but he thoughtfully distinguishes between the peaceful disposition of the majority of the Japanese and the elements that support an expansionist policy. Some little more attention might have been given, to round out a well conceived picture, to the quiet but solid construction for peace that the Balkan states have been working for in recent years. In view of the tremendous impetus in naval construction that England has sanctioned since this book was written, it seems not quite logical to question the size of the American navy. But the author's absence of dogmatism, his abundance of solid fact, make ample amends for whatever points in which the reader may find need to disagree with him.

JOHN LAFARGE

## RESULT: BETTER FILMS, BETTER BOX RECEIPTS

DECENCY IN MOTION PICTURES. By Martin Quigley. The Macmillan Co. \$1

WHEN Martin Quigley's *Motion Picture Herald* celebrated its twentieth anniversary, something over a year ago, the sumptuous jubilee number of that journal was swollen with full-page ads from every person of importance in the industry, lauding him for the part his pub-

lications have played in the development of motion pictures. Mr. Quigley's reputation for integrity and wisdom, admired even by the mad mullahs of Hollywood, made him the ideal person to interpret to them the position of his Church when its American bishops started the Legion of Decency. In this trenchant volume he has told the story of the Legion, its causes and effects.

Particularly valuable is the author's knack of translating into an idiom that should be readily understood by the readers of *Variety* the position of all sane moralists on the objectivity of standards. But, lest the point be missed, his teaching is confirmed by examples in the shape of sixteen analyses of typical pictures, each of which is held to be objectionable for different reasons.

Also discussed are the ineffectiveness of political censorship, the functions of art, block-booking and blind selling, double bills, the foreign film and the set-up of the Production Code Administration. Permanent record is given to the Production Code and belated credit to its author, Father Lord, who, in conjunction with Mr. Quigley, drew it up at the request of the producers themselves as far back as 1930.

ALFRED BARRETT

## UP FROM THE BRUTE, ALAS!

THE SOURCE OF CIVILIZATION. By Gerald Heard. Harper & Brothers. \$3.50

RATHER laboriously this book expounds what the author regards as the only way by which the world can save itself from the utter destruction he sees impending. Salvation consists in creating a balance between our knowledge and mastery of external phenomena and our understanding of our own inner selves. This balance can be achieved only by expanding consciousness to such an extent that the darkness of subconsciousness will be penetrated and we shall come to realize that we are not mere isolated individuals but rather parts of a greater reality—of the race and of Life itself.

The errors and fallacies that clutter up this work are numerous. But, apart from the fact that the solution offered is as a whole unacceptable, the more fundamental defects are that the author builds his thesis on an unproven theory of the evolution of man from the most sensitive of the brutes and on a mass of uncertain data concerning man's pre-historic life; that his preoccupation with the factors of physical force and social-consciousness leads him to overlook other factors that have helped to mould history. He repeatedly makes sweeping general statements which are neither self-evident nor supported by sufficient proof, and he leaves his solution of the world problem in a vague, nebulous state. He grossly misunderstands the nature of religion and underestimates its worth in modern life.

Mr. Heard often uses the language of pantheism and idealism, but perhaps it would be inadvisable to impute these errors to him solely on the strength of evidence furnished by this book, especially since his language in such cases can, with greater or less effort, be interpreted in an orthodox sense.

CORNELIUS A. ELLER

## STOCKBROKER, THEN PAINTER

MY FATHER PAUL GAUGUIN. By Pola Gauguin. Alfred A. Knopf, Inc. Translated by A. G. Chater. \$3.75

AN ARTIST son of an artist father should be a sharply capable person to write the biography of that father; such a pen will blend love and esteem and understanding of the man with appraisal and criticism of the artist and so produce a symmetric whole. Pola Gauguin thus serves

his illustrious father, Paul Gauguin. The author picks his father out of the cradle, so to speak, records his adolescent years by relating influential factors shaping them, introduces Mette, his marriage mate, and his care-free career as a stockbroker, emphasizes the insistent call of his art that finally tempted him to abandon family, business and misunderstanding Europeans, slow to recognize his great simplicity of brush, and escape to the languid South Sea isles, and finally closes with a brief scene of his lonely death.

The narrative is lengthy but never tiresome, thanks to the author's crisp, moving style and his happy recourse to quoting his father at length to elucidate a point. Especially valuable in yielding insight into the lonely, struggling soul of the artist are his letters to his wife. They show that he loved her, but that he loved his art more, which art he believed demanded expansion in remote places like the South Seas where an unspoiled, primitive race lived in nudity free of civilization. Those chapters devoted to his sojourns on the islands are the most vividly penned in the book, but unhappily contain a few damaging insinuations as to the conduct of Catholic missionaries in the South Seas rather discomfiting to the Catholic reader.

Although the recording pen is that of a son and, as such, privileged to defend where another might condemn, it carries a certain detachment that is convincing. Reproductions in buff-colored tones of many of Gauguin's best portraits and landscapes are inserted in just the right bends in the narrative so the reader instantly sees what is mentioned in passing in the text. For those who enjoy intimacy of treatment in biography this work will particularly appeal.

EDYTHE HELEN BROWNE

## BOOKS IN BRIEFER REVIEW

MEXICO AROUND ME. By Max Miller. Reynal & Hitchcock. \$2.50

PROFESSEDLY this book is not a guide nor an history nor a political treatise. It is far less pretentious. A suitable sub-title could well be "My Mexican Adventure." Beginning his journey at Suchiate, a little town on the Mexican-Guatemalan boarder, Mr. Miller travels northward and gives us his frank impressions of the trip en route to Mexico City. Peons, planters, beggars, unfortunate women, lottery ticket sellers, hawkers, political bosses and labor racketeers—all pass in review. Then the author gives an account of Mexico's "Labor Trouble," an avoidance of which would be "an avoidance of today's Mexico." Evidently it is quite possible to pass over in silence the religious persecution of a country whose population is ninety-five per cent Catholic without an avoidance of today's Mexico. About one third of the book is dedicated to the State of Morelos and the scenes that mark the memory of Emiliano Zapata, whom the author all but deifies, but who in reality was "a fanatic who thought the best way to bring salvation to the peons was by ruining what was their only source of livelihood." The author's atheistic views on religion are quite objectionable and the book serves him merely as an instrument to foist his narrowminded prejudices on the public. The book has little to recommend it.

DIVERSITY IN HOLINESS. By R. H. J. Steuart, S.J. Sheed and Ward \$2

BIOGRAPHY always fascinates. There is a host of men and women whose deeds cannot be recounted too often. These are the Saints, our brothers and sisters in the Faith. The best story books for children, the best adventure tales for youth, the best records of achievement for the mature are the narratives of their lives. Father Steuart knows this well. Perhaps he realized that those who relished the theory of vivifying dogma in his ascetical works were—novice-wise—waiting for the con-



firmation of the preceding doctrine by examples. Of such he chooses twelve as diverse in time and circumstance as Mother Julian of Norwich, the Ankress of Fourteenth Century England and the Holy Man of Tours, who early in the Nineteenth Century went to school in the United States. To be sure neither they nor three others of his subjects are canonized but their holiness is undoubted. The purpose of these studies is to portray varied types of that "whole" character which has reached its full stature by putting on Christ. As a spiritual essayist Father Steuart has an acknowledged gift. We can thank him for many a fresh turn and aphorism.

**BIOLOGY.** By U. A. Hauber and M. Ellen O'Hanlon. F. S. Crofts and Co. \$3.90

THIS is the long-awaited "Catholic Biology," though this fact is not adverted to by either the authors or the publishers. That it is so appears to this reviewer from the fact that the authors are eminently fitted to speak both as Catholics and as biologists. According to the preface the text "is designed to do two things: first, to offer a course that is interesting as well as scientifically adequate; and second, to fit the facts and theories of biology into the broader picture of human life and human affairs." It admirably accomplishes these ends. Throughout, a strictly scientific attitude is maintained. Thus on the subject of evolution which the authors regard as "an important law of nature" and as "sufficiently proven to be accepted as a fact," only scientific arguments are considered. "On the other hand," they add, "the idea that evolution is self-explanatory, that it dispenses with the need of a Creator, is consistently rejected as unscientific theory and as vicious philosophy. . . . Furthermore, they see no reason why the name of God should be taboo in a text-book of science."

In style and form the book is equal to any and surpasses some current biology texts, especially in its illustrations, many of which are original. Besides an index, there are also an excellent glossary of scientific terms, a reference list of books and articles for supplementary reading and questions on the matter of each chapter.

**THE TWENTY ECUMENICAL COUNCILS OF THE CATHOLIC CHURCH.** By Father Clement Raab, O.F.M. Longmans, Green and Co. \$2

THIS book contains a compendious history of the ecumenical councils, giving according to its relative importance the aim and the work of each. The amount of matter is nicely limited in space, even for the last two councils. It is just what many of us have desired, a handy, ready reference in moments of doubt or ignorance of facts or questions connected with the councils. It serves that purpose admirably.

There is an index furnished which is hardly complete, because it omits the names of Cardinals Manning and Cullen, both playing an important part at the Vatican Council. Bishop Verot of Savannah and later of St. Augustine is spelt Berot.

**MERIWETHER LEWIS, TRAIL BLAZER.** By Flora Warren Seymour. Appleton-Century. \$2

THE story of the hazardous expedition through the unexplored wilderness from the Mississippi to the Pacific Coast which Thomas Jefferson outfitted and placed under the working out of Lewis and Clark. Grown-ups will like the narration, though it is obviously written for the youngsters. The end papers give a map of the route followed by the expedition westward from St. Louis.

**NORTHLAND FOOTPRINTS.** By Kenneth Conibear. Scribners. \$2.50

SUPERFICIALLY a novel of the Canadian Northwest; actually a closely observed story of the life and movements of the animals in the Canadian wilds. Learn here that every ten years the rabbits are decimated by a great disease; that the bears really have sore feet in the Spring, and a great many other things that only an ardent naturalist would have observed.

LAST fall attention was called in these columns to the exhibition of Italian drawings and manuscripts of the sixteenth through the sixteenth century at the Pierpont Morgan Library in New York. Any lover of the arts, and particularly the arts in relation to religion, should make a point of visiting this exhibition, which is open to the public. It continues until April first, and this note is by way of a warning that many days do not remain during which the general public may avail itself of the opportunity and privilege of examining this exceptionally fine collection. It is well worth the art-lover's attention and consideration.

During the last few weeks an exhibition of the most recent work of Georgia O'Keeffe has been in progress at "An American Place." It seems almost unnecessary to call anyone's attention to the work of this extraordinary American painter. Her best canvases have a quality of surrealism, combined with great feeling and a degree of inevitability, which singles them out. There is no danger of ever confusing her work with that of any other artist currently painting, and there is a degree of calm and of mediation in what she does which distinguishes her spiritually from the more violently propagandist of her contemporaries. Yet it should be said that her typical paintings—magnified portraits of flowers and feathers and animals' skulls—remain superior to her experiments with landscape. In fact the painting entitled "Barn—Lake George" is almost unhappy in its lack of character.

The Pierre Matisse Gallery has been having an exhibition entitled "Mobiles and Stables" by Alexander Calder. Calder's work might perhaps be classified as sculpture, although it is really sculpture only by virtue of being in relief. Those readers of AMERICA who are not familiar with the extraordinary effects he produces with the help of wire, sheet metal, string, small pieces of metal both painted and plain, and roughly carved blocks of wood, should certainly become acquainted with it. It is almost impossible to describe, and certainly no one could ask that one approach it with anything but the point of view of a child. It is not the sort of art which can be neatly catalogued or described as representative. It most assuredly does show a sense of form and design and a keen sense of pleasure, if not of humor. My only objection to it is that it is too sloppily put together. In some of the sheet metal work, for instance, the functional rivets and bolts are put in with surprisingly little feeling for craftsmanship, and after all if such mechanical objects are to constitute a medium for artistic expression, surely we are entitled to expect that the workmanship of the craftsman should be a trifle less crude and even amateurish.

The Karl Freund Gallery has had the somewhat whimsical idea of collecting an exhibition entitled "The Pig in Art." The result is amusing even though such whimsicality is always a little irritating. It is quite extraordinary what a variety of representations of pigs has been gathered together. There are paintings by Morland, Curry, Benton and many others; there are engravings and drawings; there are pigs in glass, in China, and in pottery; there are pigs in wood and copper and stone. The cheapest of the pigs sell for one dollar, and they range up to prices more usual for objects of art. The pigs have as friendly competitors several guinea-pigs, a rhinoceros and an armadillo. Artistically, of course, some of the pigs are not quite as good as others, but the whole idea of the show, whimsical as it may be, possesses sufficient humor and originality to be a very welcome relief after the high seriousness with which most art usually surrounds itself, and with which it usually wishes to be associated in the better galleries.

HARRY LORIN BINNIE

## FILMS

**A FAMILY AFFAIR.** This film is hardly more than a vehicle for Lionel Barrymore's emotional histrionics but, as such, turns out to be an interesting and sometimes moving bit of sentiment. Given a few moralizing speeches and an opportunity to register facial distress, Mr. Barrymore proceeds to make noteworthy the struggle of a small-town judge to preserve judicial integrity at the expense of family pride. When his honor refuses to back a building project detrimental to the town, sinister forces capitalize on his married daughter's indiscretions in order to discredit him. But, with that last-moment facility which is Hollywood's secret, he puts his house in order and wins back public confidence. Cecilia Parker and Eric Linden, the youthful romantics, add further sweetness and light to the generally wholesome atmosphere and Julie Haydon and young Mickey Rooney are excellent in supporting roles. The picture has been directed with restraint and yet with an eye to sentimental values. It is family entertainment which is very likely to please, without impressing, a wide audience. (MGM)

**THE KING AND THE CHORUS GIRL.** One no longer expects novelty in musical films, so there is little room for complaint in this one. Even the romance of an ex-king with a girl below his station is somewhat pallid and lacking in the Graustarkian glamor which formerly captivated the librettist's soul. And so we must credit the uniformly engaging cast with the moderate success of this *hors-d'oeuvre*. It relates the captivation of the exiled monarch by a chorus girl who has been engaged to cure him of what appears to be dipsomania and the unforeseen complications following upon a marriage proposal. A personable Frenchman, Fernand Gravet, is introduced to American audiences by this production and that may serve as its excuse. Joan Bennett, Edward Everett Horton, Joan Blondell and Mary Nash contribute well-turned performances and the picture is suitable for adults. (Warner)

**SWING HIGH, SWING LOW.** This is the bright and amusing production in which Fred MacMurray's versatility is exploited by means of a trombone and Carole Lombard is called upon to sing as well as to deliver brittle witticisms. Its action revolves about the careers of two entertainers, penniless in Panama, who combine their talents to win success. But the young man, in the flush of applause, attempts to go ahead without the partner who provided his inspiration. The resultant failure and final reconciliation is in no wise unexpected but wholly satisfactory. Besides the facile playing of the stars, there is the nonsense content supplied by Charles Butterworth and the highly gifted Jean Dixon. There are also, to be sure, some pleasant musical numbers and the dancing is very effective. The film may be recommended as light entertainment, but for adult audiences. (Paramount)

**CHINA PASSAGE.** A mystery tale with enough murder done to complicate its plot, this film manages to hold interest throughout, even though it never rises to spectacular heights. Two American soldiers in Shanghai are detailed to guard a valuable diamond but, in a minor riot following its delivery to a Chinese merchant, it disappears. An American girl is suspected and shadowed aboard ship where some unfortunates are deftly poisoned. Of course, the young woman and half the cast turn out to be Federal agents in disguise, but Constance Worth, Vinton Haworth, Leslie Fenton and Gordon Jones make it all rather worthwhile. The picture will prove suitable entertainment for general patronage. (RKO)

THOMAS J. FITZMORRIS

## EVENTS

THE buoyant confidence of youth was jolted. . . . A ten-year-old Wisconsin boy, desirous of making toy soldiers, wrote to Secretary Morgenthau for a "few gold bars." The refusal of the Treasury to cooperate made a bad impression on the lad. . . . An eleven-year-old Westerner proposed his father, temporarily unemployed, for the Supreme Court bench, wrote several Senators to please attend to the matter. . . . Instances of confusion regarding the social amenities appeared. . . . In Spain, an Asturian miner, clad in high silk hat and tall coat, battled in the Red ranks. . . . The Burlington Liars Club elected a priest to membership. He had hurt their feelings when he declared they were not liars. . . . Coughing children in a Massachusetts town were tendered a "whooping cough" party by a kind lady affected by their whoops. . . . Eruption of social phenomena persisted. . . . Japanese carried umbrellas to protect them near a belching volcano. . . . An Indianapolis thief stole thirty-eight manhole covers in one night, establishing a record. The former high was thirty-seven. . . . A Bermuda man caught a ninety-one-pound wahoo. . . . A growing trend toward caviar among New York burglars was marked. Empty cans left after a recent fancy-goods store burglary indicated robbers were eating twice as much caviar as in depression years. . . . A New York woman trained a caterpillar to be her pet. . . . School children in Berlin were put to collecting garbage for the fattening of pigs. . . . Swift carrier pigeons carry reports to an Oklahoma attorney from his sick wife in a distant hospital. . . . Citizens' rights were upheld by police of a Western city. A wife called for the police to rout her husband out of bed when he refused to arise by two in the afternoon. "We don't furnish that service, Madam," the police replied, "unless your husband's snoring constitutes a disturbance." . . .

A one-bite bill, calling for liquidation of dogs after one bite on a human being, was introduced in the Minnesota legislature. Opponents prepared to fight the measure. Some hoped to have two or three bites made legal; others favored no restrictions on the amount of biting. "Some men need a good biting," an anti-one-bite citizen declared. . . . An undercurrent of unrest was glimpsed in Europe. . . . In the Belgian Senate, Count de Grunne slapped the face of M. Catteau. While M. Catteau was being slapped, Leftists shouted: "Titled cur!" at M. de Grunne. The seating arrangements of the Senate were later shifted. . . . A prominent Italian official, puzzled, asked the Nazi Ambassador how Germany could afford to export General Goering so often, in view of the shortage of fat in Germany. . . . Married men live longest and make the best husbands, a recent survey showed. . . . Miss Pearl Buck, authoress, addressing a group of Negroes, declared that although Negroes were the hardest hit economically, she was not sorry for them because they knew what they had to do, the course they had to take, where they want to go. "There remains only to determine how," she concluded. This will doubtless be a big help to Negroes.

A Westerner accused of wife murder cried: "May God strike me dead before I get to my cell if I am guilty." He died before reaching his cell. . . . Trotsky, in his recent book, denounces Russia for prohibiting abortion, "that most important civil, political and cultural right of woman." He calls the family "that archaic, stuffy and stagnant institution." Trotsky differs with Christ on many points. . . . The Jews persuaded the State Department to protest to Germany against some newspaper articles. Perhaps we could induce the Jews to have that Mexican persecution stopped for us. We do not seem able to do it ourselves.

THE PARADER